# The Christian Statesman

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## The Outlook.

**The Battle Against Political Corruption.**

It is, indeed, a battle, with all the elements of excitement and personal danger and tragic consequences and the consciousness of immeasureable interests at stake which enter into the collision of physical forces on a battlefield. What conflict of arms ever called for a nobler courage than was displayed by ex-Governor Folk, of Missouri, in his battle with the bribe-givers and bribe-takers of Missouri, or by ex-Governor Hughes in his struggle to overthrow the gamblers and corruptionists of New York, and what battlefield ever displayed more sorrowful sights than the long list of broken hearts and blighted lives and ruined reputations and fair names covered with infamy which are the unavoidable results of these conflicts!

Last year was signalized by more than one important victory in this long struggle, and by the inauguration of some contests which have not yet been terminated. To this latter class belongs the effort to unseat United States Senator William Lorimer, of Illinois, whose election, it is charged, was accomplished by bribery of members of the Legislature, and Senator Isaac Stephenson, of Wisconsin, who is charged with having secured his nomination by the purchase of votes at the primary election. The Senate Committee on Privileges and Elections brought in a report, signed by a majority of its members, declaring that the evidence did not prove that Lorimer had secured enough votes by bribery to determine the result, and that therefore he could not be deprived of his seat. But Senator Beveridge, of Indiana, and Senator Frazier, of Tennessee, refused to accept or sign this report. Senator Beveridge brought in a strong minority report analyzing the evidence and criticising unsparingly the conclusion of the majority. He showed that no technicalities can be permitted to overshadow the great public outrage of an election accomplished by corrupt practices, and that the duty of the Senate to the public is the consideration which must be paramount in reaching a verdict. It has been shown that large sums of money were used in the Illinois Legislature; that Mr. Lorimer was present at the State capitol when the corruption was being carried on; that he was in constant communication with the agents who were distributing the money, and that he was then, and long had been, their close, intimate friend and associate. Four members of the Legislature confessed that they had received bribes to vote for Lorimer, and named three other members who they said had paid the money to them. The Senate Committee held that this testimony was not to be believed, the confessed bribe-takers being unworthy of credence. On another point, however, they accepted them as credible witnesses when they asserted they had been practically forced to confess through the tyrannous conduct of Illionis officials,

who subjected them to the horrors of the third degree. The weak and inconclusive report of the committee has been subjected to unsparing criticism from other senators, notably, thus far, Senator Gore, of Oklahoma, and Senator Crawford, of South Dakota.

The most astonishing exposure of wholesale bribery of voters which has ever been made in our political history has been recently effected in Adams county, Ohio. Certain facts being brought to the attention of the grand jury, presentments were made and were followed up by a fearless and incorruptible judge. The judge wisely directed his efforts rather to the eradication of the evil than to the punishment of the individual persons who had been indicted. He announced that all persons who, knowing themselves to be guilty, would voluntarily appear and make confession would be treated with leniency, while those who would make it necessary to proceed against them would be handled with greater severity. The voters of the county not knowing what evidence was before the judge, and every guilty man supposing the evidence might be sufficient for his conviction, began to crowd into the court with their confessions. More than three hundred came on a single day, January 3, and Judge Blair said that up to and including that day he had heard more than one thousand pleas of guilty, and that more than six hundred more, now under indictment, will so plead before the cases are over. The comparatively light fines imposed and the fact that the prison sentence of six months which the law provides is in almost every case suspended, have encouraged voluntary confessions. Judge Blair's methods in listening to these pleas are extremely informal. He knows a large proportion of the voters of the county by their first names, and when they come into court the judge sits on one side of a plain table, the indicted man on the other.

"How about it, John; are you guilty?" asked the judge.

"I reckon I am, judge," is the usual reply.

"All right, John; I'll have to fine you $10 and you can't vote any more for five years. And I'll just put a six months' workhouse sentence on top of that, but I won't enforce it as long as you behave."

"All right, judge; you've got the goods on me."

"And say, John, you've been keeping liquor in your house and inviting your friends in, haven't you?" the judge will sometimes ask. Adams county is "dry."

"That's right, judge," says the accused man.

"Well, you will have to cut that out, John; remember there is a workhouse sentence hanging over you if you don't walk straight."

"All right, judge; good-bye." And the penitent goes over to the clerk and pays his fine.

The poorer classes are only paying a fine and costs amounting to $12. It is expected when the land owners are arraigned that they will be fined enough to pay for all court expenses, and, perhaps, create a fund sufficient to build a new court house. Mr. McCarty, the Democratic central committeeman for the county, made a clean breast of the whole business before the grand jury. He said, "Everybody buys votes; that is, nearly everybody; those who don't buy are those who sell their votes." In some townships, it is said, there are not

enough voting citizens left to carry on the government.

The question arises: What has produced this extraordinary state of affairs in a single county. And the answer of the best informed in all parts of the county is, "It is not so very extraordinary. Adams county is just now being wisely and thoroughly investigated, but a similar investigation over the whole country would reveal wide-spread corruption of the same kind, though less flagrant, doubtless, than in this one county." We believe this judgment is just. Several years ago the Providence *Journal* conducted an inquiry into the purchasable vote of the State of Rhode Island, and Prof. McCook, of Yale, rendered a similar service to the State of Connecticut. Neither of these had the means of investigation in their hands which Judge Blair has been able to use, but they reached the conclusion that from ten to fifteen per cent. of the entire vote of these States can be bought and is bought up at every election, with more or less thoroughness, according to the size of the "barrel." For some further comment on these facts see our editorial pages.

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**Enforcing Laws Against Dishonesty.**

The year which has passed was marked by more diligent and faithful enforcement of the customs laws than has been known for many years. Many women of wealth and social prominence have been detected in false declarations, have paid heavy fines and suffered forfeiture of the goods which they had attempted to smuggle into the country. Offers of large sums in settlement of proceedings against them have been received by the government from importing merchants in New York. The American Sugar Refining Company has voluntarily paid hundreds of thousands of dollars to settle claims arising from the systematic fraudulent underweighing of their cargoes of imported sugar through many years, and four of their employes were convicted of this offense and have been sent to prison. Of those concerned in the Pennsylvania capitol steal four are now in prison, and the civil suits for the recovery of the money overcharged have just been settled by the repayment of nearly a million and a half of dollars to the State. Many important convictions under the pure food laws deserve to be noted in this connection. In all such cases the shame of conviction and the loss of the respect of men is a far heavier penalty than any fines or other pecuniary impositions. It is to be hoped that the moral effect of these wide-spread operations of public justice will be to strengthen conscience in the bosoms of the people.

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**Faulty Administration of Justice.**

We have been accustomed to insist, in these pages, on the great service which our more than three thousand courts, of all grades, reinforced by our jails and penitentiaries, render to the nation as they are constantly engaged in schooling and disciplining our population into obedience to law. We do not abate in the least our high estimation of this service, or of the esteem due to incorrupt and faithful judges as they discharge this trust. But we are not blind to the imperfections and injustices of our judicial system, and, in many cases, to the imperative need of reform. Pro-

fessor Scott Nearing, assistant professor of economics in the University of Pennsylvania, served recently for three weeks as a petit juror in the city of Philadelphia, and the *Public Ledger* of that city has published a communication from him giving the impressions made on his mind during this term of service. He says:

"I entered the panel with a measure of faith in the courts and the law. I left the panel with my faith utterly destroyed.

"I saw foreigners come into court dazed and terrified, unrepresented by counsel, badly understood through an inefficient interpreter, sentenced to months and years in the county prison. I saw political power and wealth, fur coat on arm and hat in hand, bowed respectfully in and out of the court, and even in and out of the prisoners' dock, though the members of the jury panel were subject to the petty insolence of the court officials. But reform for the prisoners or opportunity for the wretched I saw nowhere. If the criminal law aims to punish prisoners, it succeeds admirably. If it aims to reform them, it is a miserable fiasco.

"The judge sat on a high seat, far removed from the file of wretched human wreckage that passed daily through the prisoners' dock. The district attorney sought conviction, without relation to the background of the crime. The court officials pushed and browbeat the prisoners and witnesses without the vestige of an idea as to what it all meant to society, to the prisoners and to them. The court is a great mill, of which the upper stone is prejudice and the lower stone rigor. Between this upper and this nether stone the wretched poor are ground to powder.

"I said that I left the court without faith in criminal courts or in criminal procedure. Three things that came under my observation gave me this viewpoint. In the first place, property is a god in criminal jurisprudence. Men and women, while not quite devils, at least partake of the nature of imps. Second, a prisoner without counsel was almost sure to be sentenced, while a prisoner with counsel was almost sure to escape. And, third, a man who has once been in the clutches of the law is ever after dealt with as a felon. For him reform is almost impossible. During these three weeks preceding Christmas the well-to-do were so kindly dealt with, the wretched poor were so savagely handled, that the very stones of city hall, accustomed as they are to unspeakable iniquities, might well have cried out at the injustice. Such kindness to the rich and well-to-do, such ferocity to those who are already down, if persisted in, must ultimately tear the foundations from under the most firmly established commonwealth."

Making allowance for possible exaggerations by a mind deeply affected by what it saw, we are persuaded that there is a large measure of truth in Professor Nearing's words and that there is wide room for improvement in the administration of our judicial system.

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**Popular Election of Senators.**

For several years there has been an insistent popular agitation in favor of the election of United States Senators by direct vote of the people of the States they represent rather than by the legislatures of the States. It will require an amendment of the national con-

stitution to effect this change, and the House of Representatives at Washington has repeatedly taken the first steps toward the submission of such an amendment, but the Senate has always refused its consent. Senators have felt that they could control the votes of a legislature more easily than of a whole State. About thirty State legislatures have adopted resolutions calling on Congress to summon a constitutional convention, which Congress, at the call of two-thirds of the States, is under constitutional obligation to do. In the result of the elections last fall, with the rebuke which they carried to the party in power, the senators have seen "a great light," and the Judiciary Committee last month introduced a joint resolution proposing an amendment to the constitution providing for the popular election of senators. The House will undoubtedly concur and the measure will soon be before the legislatures of the States.

Many friends of better things in our political life are hopeful of great results as the fruit of this change. They claim it will tend to eliminate bribery in the choice of senators, since it will be difficult to corrupt the people of a whole State. It is something of a shock to these expectations to know that if Senator Stephenson loses his seat in the Senate as the result of charges now pending against him it will be for buying up the voters of the State of Wisconsin in a primary election.

This change in the method of choosing senators is part of a widely extended effort to abolish intermediaries, as far as possible, and place the functions of government directly in the hands of the people. The "initiative," the "referendum" and the "recall" are other parts of the same general scheme. By the first a given number of citizens can propose any law by petition and the Legislature must submit it to the people; by the second any measure pending in the Legislature must be submitted to the vote of the whole people on the petition of a certain proportion of the whole people; by the third any officer already elected may be "recalled" to private life by a vote of the people secured through petition in the same way. The idea underlying all these devices is that the will of the people is supreme law, and that all evils in government are caused by some cabal or combination which obstructs the will of the people. The panacea for all public evils, therefore, is to open the way for the direct and unobstructed exercise of the will of the people. But what assurance have we that the will of the people will always be right? "Vox populi" is not always "vox Dei." The will of the people sanctioned slavery and has sustained the liquor traffic. There is no conceivable evil which a community may not conceivably be corrupt enough to sanction. Our evils do not arise from failure to obey the will of the people so much as from both rulers and people failing or refusing to hearken to the voice of God. And the cure for all the many and grievous evils which every patriot heart deplores is to be found in the enthronement in the mind and heart of rulers and people alike of the paramount authority of the moral laws of Almighty God.

Notwithstanding the palpable irrelevancy of these new expedients to the real ills of the nation we see that Governor Foss, of Massachusetts, and Governor Osborne, of Michigan, advocated all of them in their recent messages to

the legislatures, and Governor Marshall, of Indiana, advocated the adoption of the referendum.

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**The Struggle Against Greed and Selfishness.**

The American people are passing through a struggle the real nature of which is dimly perceived by large portions of its citizens. To many it seems only a natural movement of resistance to manifest injustice and wrong, as when corporate wealth uses the law to increase its own advantages and to diminish the natural opportunities of the rest of the community. But, fundamentally, it is a struggle to dethrone selfishness and enthrone love, or kindly consideration of the other man, in the heart of the community and in every individual heart. In America the Socialist vote showed a large increase at the last election. Socialists have at last elected a representative to Congress, Mr. Victor Berger, of Milwaukee. All European countries are agitated over the same issue. The two general elections in England during the past year have really been on the issue whether wealth should be taxed on income, inheritance and realty, so that the many should have old age pensions, education and facilities for obtaining employment, coupled with abundant outlay on sanitation and care for the dependent and infirm, whose support rests heavily on the poorer families. All this is but an effort to stave off the demands of socialism by endeavoring to provide through the present social order those aids to labor and the relief of the poor and hard-working which Socialists promise as the result of the Socialist State.

This is the substance of the issue between the majority of the American people to-day and the privileged interests which have fattened upon tariffs cunningly devised in their favor, or, in the absence of laws needed for their restraint, upon the people. This is the purpose of all laws against rebates by public carriers to certain shippers, and against combinations in restraint of trade. They are all designed to restrain human selfishness which expresses itself in unscrupulous competition and to compel among men a decent regard for the interest and welfare of other men. A great body of law, wholly new as regards any precedents in the past, is being placed on our statute books, and a great body of judicial decisions is being handed down interpreting and sustaining the law. The same is true of the laws rapidly being enacted making employers liable for injuries to their workmen, regulating hours of labor and protecting women and children from excessive toil. All these laws are directed against various odious and cruel manifestations of human selfishness. The real power which is behind this work is the spirit, the example, and the religion of Jesus Christ. The only power which can so renew and transform men that they shall be in hearty accord with and shall cordially obey all these new laws is the Christian religion. The cardinal error of socialism is that it undertakes to plan a perfect social state, but leaves out of account the only power which can fit man for that state. It assumes that men are already fit and prepared to enter upon that state, enjoy it and maintain it. Wise men will welcome the new era which is rapidly advancing, the new day which is breaking, but will seek to make all their progress accord with the highest wisdom.

**The True Progress of the World.**

The true progress of the world is to be found, therefore, in the spread of the true religion. We do not mean the wider acceptance of barren theological formulas, but the spread of that religion which declares itself to consist in love to God and love to man. It is gratifying to note that the Christian Churches of America, according to the report in the recent census, have held their own and gained slightly in comparison with the growth of our population. It is even more cheering to note the increasing progress of Christianity in the non-Christian lands. From a wonderfully informing table of statistics in the *Missionary Review of the World* for January, we gather that the total home income of the foreign missionary societies of Christendom in 1910 was more than twenty-six millions of dollars; that more than five millions of dollars were contributed upon the field; that these societies maintain a total of 6,637 ordained missionaries, and a total of missionaries of all classes of 21,248, with a body of more than 91,000 native helpers; and that they have gathered together a native church of more than 2,200,000 communicants. This is the fruit of a little more than one hundred years of missionary endeavor. We must remember that this has been a pioneer century. Within this time missionary lands have been explored, languages have been learned, a literature has been created, prejudices have been overcome, buildings have been erected, the home Church has been gradually aroused, problems have been studied and their solution has been found, and all this wonderful record of progress made. All that we have seen has been only the planting of the tree which shall yet "vail the mountains with its shade and the hills with its covering." If these are the first fruits what shall the harvest be?

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# Editorial Articles.

## Life and Works of Sylvester F. Scovel

It gives us great pleasure to announce to our readers that a volume is soon to be issued under the above title. The following notice has been received from Professor Dunn, of Wooster University.

"LIFE AND WORKS OF SYLVESTER F. SCOVEL,

Former President University of Wooster.

Being now in preparation for publication, all his friends are urgently requested to send any significant letters from him, or any personal anecdotes, printed articles, or other data, to his biographer, Prof. Waldo H. Dunn, A.M., University of Wooster, Wooster, Ohio.

Confidential matters will, of course, be respected and the names not printed. Any letter so marked will be returned to the friend sending it in."

We would suggest to all who have been familiar with the work of Dr. Scovel in connection with the National Reform movement to send to the above address at once all information that might prove valuable in the preparation of this work. Some of the best work done by Dr. Scovel was done in behalf of National Reform and his valuable service in this cause should be fully presented in this forthcoming volume.

## American Citizens Buying and Selling Votes.

The startling disclosures of the sale and purchase of votes in a single county in Ohio during the past few weeks have commanded the attention of the whole country. The penalties prescribed by the law, even the extreme penalties, are not too severe when the seriousness of the offense is considered. For it is easy to show that the crime is one which strikes at the very foundation of representative government. When a people agree to submit the choice of their rulers to the votes of the people, and to accept and obey those whom the majority of the citizens choose, it is upon the implied understanding that every man will exercise his best judgment as to the fittest man for the office. Every man agrees to submit his own preference to the judgment of the majority. But when a selfish personal interest, in the form of a bribe, is allowed to influence the choice of the voters, the whole agreement is vitiated. The reason for orderly submission to the decision of an election is destroyed. The corrupt use of money to influence elections points straight to revolution. There is some reason for submitting to an autocrat who has shown himself strong enough to seize the reins of government, for he has at least proved his capacity to govern men. But there is no conceivable reason why men should submit to any man merely because he has money enough to buy up the votes of a sufficient number of his fellow-citizens.

The ultimate source of this corruption is to be found in the low views of the origin and nature of government which are entertained so widely among the people. If government is nothing more than a human institution, something which men have devised for their own convenience and advantage, it cannot possess much sacredness in the eyes of men. But if government is an ordinance of God, and magistrates are the "ministers of God," the injection of corrupt and selfish motives into the operations of government is invested, in the minds who believe this, with a peculiar aggravation. The cure for these political ills is to be found in the education of all the citizens to a vivid sense of the distinction between right and wrong, and of our obligation to do the right and avoid the wrong. But this training of the conscience implies and requires the knowledge of God. Conscience is related to the idea of God as the eye is related to sight. The sense of duty implies some one to whom duty is due. If government is conceived of as a merely secular institution, there is no palpable impropriety in putting it into the hands of men who are actuated only by secular motives, and whose election may be determined by merely secular considerations; but if government is an ordinance of God our Creator for the welfare of men, the dominant and decisive motives in choosing civil rulers are to be drawn from God and his moral government over the world. The one view lowers and degrades our conceptions of government and operates to throw it into the hands of godless men. The other view exalts our conceptions, and tends to draw God-fearing men into places of trust and authority. The forces which are working to establish this higher view in the minds of the American people are the forces to which, under God, we must look for our political salvation.

## Lawyers and Religion.

A very notable address was given at the twenty-first annual banquet of the Allegheny County Bar Association held in Pittsburgh, Pa., recently. This address, which was largely commented upon by the lawyers as one of the finest addresses on character and religion to which they had ever listened, was by George Wharton Pepper, professor in the Law School of the University of Pennsylvania. An abstract of what he said on the place and power of religion in the life of a lawyer follows:

On every hand we see evidence that the Americans of to-day have a sincere desire to make their time and effort count for something. We are eager to right wrongs and reform abuses. We are all trying to make bad things good and good things better. If a reformer is in disrepute among us it is because we doubt his sincerity or disapprove his methods. If he is sincere everybody sympathizes with him.

We all feel that there is plenty of room for real reform. We are confronted with problems connected with government and the administration of justice in the Nation and in the State and in our municipalities. The bar is no better than the lawyers that compose it—no better than you and I. Each lawyer is a marked man. If he goes wrong his downfall is almost as much of an injury to the public confidence as is the downfall of a minister.

If a lawyer deals with a domestic difficulty as presenting nothing but the material for a divorce case the blow struck by him at the integrity of the family is more powerful than if he were a layman. A lawyer who surrenders his independence and becomes the mere mouthpiece of private interests helps to accustom people to the thought of betraying rights instead of defending them. Many of the issues of so-called "securities" outstanding to-day are, as it were, ignoble monuments to a professional ingenuity and industry which might have been turned to better account.

Every man in the community, and, of course, I include every member of the bar, stands to-day more than ever before in need of that enthusiasm for the ideal which nothing but vital religion can give. My position is that religion and not justice, as Webster said, is the greatest interest of man upon earth. I reassert the familiar saying that our civilization, if it is to be permanent, must have a religious basis. We cannot have civic righteousness in a community if there is no other kind of righteousness there. We cannot have a pure and wholesome family life if we recognize different standards of virtue for man and woman. We cannot expect men to live noble lives unless there is a motive so compelling that the ignoble cannot compete with it.

When I speak of religion I use the word as indicating the relation of man to a personal God. There may, of course, be many within the sound of my voice who hold the agnostic position. Let me suggest to these men, if any there are, a point not always recognized—that there is, in point of fact, no distinctive course of conduct which corresponds to the agnostic position. Either there is a God or there is no God. The law of excluded middle makes impossible any third condition. It is hard to resist the conclusion that human life would be a richer and happier thing if we all were to act on the theory that there is a personal God in control of the universe than if all mankind were to act consistently upon the opposite theory. Therefore we must focus our minds on character building, and we must begin with our own.

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## God's Appointed Agencies for Reform

Almost nineteen hundred years have come and gone since Jesus Christ gave the commission to His disciples to proclaim the Gospel of the Kingdom among all nations, but there is not yet unanim-

ity among His followers as to the scope of the message and the agencies by which it is to be proclaimed.

It is generally agreed that there is a message for each individual of the human race, but it is not agreed that there is a message for society. The discussion of this question, however, is not now to be entered upon.

Even among those who agree that there is a message for society as well as for individuals there is lack of agreement as to the divinely appointed agencies for its promulgation. It is agreed that by some method, direct or indirect, society should come under the influence of the principles of the Christian religion, especially those which have a manifest political character. It is held by some that this result is to be reached indirectly, by others through the sole and direct agency of the Church, by others solely through the agency of reform societies, and by still another class through the combined agency of the people of God working through ecclesiastical organizations and by Christian citizens using such means in the civil sphere as are available.

Professor Francis Greenwood Peabody, of Harvard University, speaks eloquently of the social benefits of the teachings of Jesus, but he declares that such benefits are by-products of Christianity rather than results primarily designed by Jesus Christ. This statement by Professor Peabody has often been quoted approvingly by a certain class of Christians who are seeking an excuse for engaging in no work for social and political reform.

A recent editorial article in the *Presbyterian* of the South declares that "what is called social redemption is only an incident to the faith, that the betterment of humanity is merely one of the happy results coming from the faith." The same paper declares that the Church has no social mission and steadfastly opposes the Federation of the Churches as now constituted because it provides for a social program. While the editor encourages activity on the part of Christians in voluntary societies in behalf of reform, he maintains that the Church is commissioned for the sole purpose of striving for the salvation of individuals and that its strength is weakened whenever it turns aside to engage in reform work. A case was recently brought by appeal before the General Assembly of the Southern Presbyterian Church from the State of Alabama in which the appellant arraigned the Synod of Alabama for countenancing the action of a certain presbytery in passing a resolution encouraging the people under its jurisdiction to vote for the prohibition of the liquor traffic. It was claimed that such a course is in conflict with the creed of the Southern Presbyterian Church. The General Assembly, however, did not sustain the appeal.

In this present discussion attention is to be called specially to the opinion that the Church and the Church alone has been commissioned to preach the social gospel and that all other agencies are usurping a power that does not belong to them.

In support of this position appeal is made to the terms of the Great Commission given by our risen Lord to His disciples authorizing them to go into all the world and make disciples of all nations. Endorsement of this view has been expressed by a number of influential people, some of whom are very outspoken in

opposition to the employment of any so-called voluntary association to do reform work. The Great Commission is interpreted as being addressed to the organized, visible Church.

But is the interpretation correct? If it was given to the Church it is pertinent to ask, what Church? The New Testament organization known as the Christian Church had not yet been formel. The commission could not therefore have been given directly to that non-existent organization. Of course no one will contend that it was given to the Old Testament Church. That body had proved unfaithful and was no longer regarded as God's chosen witness for the truth. This commission seems to have been given to Christians simply as a body of disciples. Organized agencies were afterwards brought into existence. Of course the organized, visible Church has ever since been one chief agency for the propagation of the Gospel both for the salvation of men and for the reformation of society. But has it been the only agency? Is it the only agency contemplated by our Lord in giving the commission to His people? There is no Scripture warrant for such a view. The Bible evidently authorizes civil agencies for political reform.

This statement raises the question: Do Christians owe anything to Christ as citizens? Is there any responsibility resting upon them in the civil sphere to set forth His claims? Does not the very contention that the Church is commissioned to bear a message to the State and to the citizens of the State imply that in the civil sphere there is also the duty of maintaining the truth, not only by Christ's people acting ecclesiastically but as Christian citizens? What is the aim in carrying a message to people in the civil sphere if they are not to respond and uphold the truth in that sphere and as integral parts of the State? Why should we carry a message to the State itself if not to lead it to bear witness for Christ and thus become an agency in the reformation of other States?

It should be observed that Jesus Christ has two witnesses. The people of God acting ecclesiastically constitute the first of these witnesses, and the same people acting in the civil sphere constitute the second. There is no possibility of making two witnesses out of the Church. Two witnesses are necessary to the establishment of the claim of Christ. To crowd the second of these witnesses off the witness stand is to do dishonor to Jesus Christ Himself, to cripple His work, and even to imperil His cause.

Furthermore, the theory that the Church alone has authority to engage in the work of reform is self-contradictory and self-destructive. To make such a claim for the Church is to deny it to the State. No program of political reform is complete unless it provides for active labor in behalf of the Bible and moral instruction in the public schools. But what is the purpose of such effort, except to use the schools as agencies for the moral reform and uplift of the future citizens of the State? Either the State through its public schools is regarded as an agency for reform or the Church desires the State to do a part of the work of the Church. Every reform program must aim at the enactment and enforcement of Scriptural Sabbath, Temperance and Divorce laws. WHY? To the end that the State itself may be an agency of reform. Either the State has a commission to do such work or the Church

seeks to have the State do a part of its work. Genuine reformation seeks also to have chaplains, Bibles and religious training in penal and reformatory institutions. Either the State has the right to strive for the reformation of its criminal classes by these agencies or it is trenching on the rights of the Church whenever it uses them. The contention that the sole right to do reform work belongs to the Church betrays us into the hands of secularists. It is their constant charge that when we seek to make the State Christian by Christianizing its various institutions we are seeking to have the State do Church work. The broad claim made by the advocates of the theory now under review is in perfect accord with this theory of secularists. If logically carried out it would prevent the Church from doing the very thing its advocates claim it has the sole right to do.

It is sometimes contended that the only excuse for voluntary associations is the divided state of the Church. This is not correct. This is an excuse for such associations as the Presbyterian Alliance, the Federation of Churches and other similar organizations, but it is no reason for such organizations as the Women's Christian Temperance Union, the National Reform Association and other organizations whose field of labor lies wholly or chiefly in the civil and political sphere. The reason for these organizations is the unchristian character of civil government. Christian citizens find that it is impossible to do the work that ought to be done for political reform through the agency of political parties and the different departments of civil government. These have fallen largely into the hands of men who care nothing for the claims of Christ and the supremacy of His law. While this situation continues there is just one thing for Christian citizens as citizens to do, namely, band themselves together and work for the reformation of politics through the agency of voluntary associations.

It will not be sufficient for them in such a case merely to double their diligence in the ecclesiastical sphere. This surely ought to be done, but it is not enough. Our duties as citizens cannot be performed through the agency of the Church. Such a notion is wholly impracticable. No citizen is justifiable in abandoning his place in the body politic as a citizen and refuse to do the work of a citizen. He may find it impossible to coöperate with any political party. He may feel it necessary to dissent from the government itself. But he is all the more bound to labor as a citizen for the reformation of his country.

All efforts to arouse the sleeping Churches to a sense of obligation with reference to the proclamation of the social message of the Gospel receive our heartiest commendation. They have crippled themselves by a long neglect of this part of their duty. They have in a large measure failed to save souls by acting on the theory that they were commissioned to do this alone. But when it is maintained that the Church alone is commissioned to reform the nations of the world the conviction is forced upon us that this is almost as great an error as the one that denies to the Church any social mission at all. The notion is in conflict with the whole tenor of the word of God. It charges with folly the great body of earnest and faithful Christians who have ever acted upon the theory that voluntary associations, when they are based upon Bible principles, when they aim to accomplish the divine purpose in the sphere of civil life, and when they

come into existence to afford God's people the opportunity to do a work that is impossible through the ordinary political agencies, are brought into being by the operation of God's Spirit.

An erroneous opinion has sometimes been expressed to the effect that when an ecclesiastical court expresses approval of any reform association, and especially when it requests a collection from its members to carry on the work such an association has undertaken, the Church that does so is employing that association to do a certain part of the Church's own work. This idea grows out of the other erroneous opinion that only the Church has the right to do such work. A vote of approval of a reform association and its work by a church court simply expresses that spirit of coöperation and confidence that ought to exist among the witnesses for the truth when they are worthy of such trust. It is equivalent to a recommendation by the Church to its members of that particular agency as a suitable one through which to do the work of witnessing for Christ and His cause in the civil sphere.

Sometimes we hear the point raised that Christians should not unite in the work of a voluntary association over which the Church has no control. Why should the Church want to control such organizations? Is the Church infallible? Is it sure to be right in its decisions about the work of such associations? Is it always right in its decision about its own affairs? Does not the same Spirit guide in the deliberations of these associations that guides in the deliberations of the Church? Was the promise of the Spirit intended for the Church alone? Have not some voluntary associations shown a wisdom that could come from no other source than the Spirit of God? Cannot the people of God who compose such associations formed for the purpose of promoting reform be trusted to follow the guidance of the Spirit in such movements as well as in ecclesiastical work? Does it not add force and efficiency to any movement for the reformation of society if it appears that not only the people of God in their ecclesiastical capacity, but the people of God acting as citizens entirely independently of the Church, are striving for the same end?

View it as we may there is but one conclusion to be reached whether we consider the teachings of the Word of God, the interests of His cause or the efficiency of His people for service. The Church is a principal agency for the reformation of the nations of the world, but it is by no means the only agency. The sooner God's people waken up to this fact the better it will be for both Church and State and the sooner will the establishment of Christ's kingdom be an accomplished fact.

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# Contributed Articles.

## Christ the Ruler of Nations*

BY REV. W. I. WISHART, D.D.

I am to speak this evening on the rulership of Jesus Christ, and the relation of nations thereto.

The subject I am to discuss may seem to some of you visionary and unimportant, as compared with the practical problems which are pressing for attention and action. But I believe that a lit-

*Address in the Academy of Music, Philadelphia, during the Christian Citizenship Conference, November 17, 1910.

tle thoughtful study will bring the conviction that the relation of a nation to the divine source of its authority and sovereignty is neither visionary nor unimportant. To get our nations into a right attitude toward the Divine Ruler would be largely to solve our problems, and would be to lay foundations strong and true for lasting social and political reforms.

In discussing the relation of the nation to Jesus Christ as Mediatorial King, there are one or two things which I assume without argument.

In the first place, it is taken for granted that a nation is a moral personality, a being that has intelligence, conscience and will.

And secondly, it is assumed that a nation being a moral personality, is accountable to the moral Governor of the Universe—a proposition more than established yesterday in the address of Dr. Stevenson.

And now, I feel that I might with equal confidence assume a third thing, namely, the universal sovereignty of Jesus Christ as Mediator. Do I need to offer any word in support of the proposition that all power in heaven and earth is in the hand of the God-man?

There is no statement, perhaps, to which there would be more ready consent than to this. If we should sit in Pilate's judgment seat as of old, and should ask his question: "Art Thou a King, then?" we would hardly be permitted to await a reply from the meek and lowly Prisoner. But all these voices would answer: "He is a King, born to this end, come into the world for this very purpose."

The universal sovereignty of Jesus is involved in His Saviourship. How shall He be the Saviour of the world, unless He have control over the world? How shall He be the "Head of all things to the Church," unless the government be actually laid upon His shoulders?

If I listen to the voices of prophets and psalmists, the most distinctive part of their testimony is the royal note. They seem to regard themselves as but the heralds that go before the King. If I understand the spirit and purpose of the apostles and missionaries, who have gone forth to herald the Blessed Evangel world-wide, and have built up this splendid structure, the Christian Church, they have gone out with this one thought—that all power is in the hands of Jesus Christ, and that it is their mission, not only to get men to trust Him as Saviour, but to acknowledge Him as King, and to do whatsoever He hath commanded.

If I consult the Churches about the Mediator, however they may differ in their creeds, they unite to sing:

> "Bring forth the royal diadeem
> And crown Him Lord of all."

There is indeed no sentiment among the Churches that awakens more immediate response or provokes more general enthusiasm than this: That He Who bore the cross should wear the crown; that He Who died for the world, should reign over the world; that He Who humbled Himself, should be highly exalted. The creeds, the prayers, the songs of the Church Universal are filled with declarations of the Universal Kingship of the Mediator. How the multitudes delight to join in the thrilling old song:

> "Joy to the world, the Saviour reigns;
> Let men their songs employ;
> While fields and floods, rocks, hills and plains
> Repeat the sounding joy."

Now, of course, it is the very simplest of logical deductions to say that if Jesus Christ is made Head over all things, He has immediate authority over those great moral entities, the nations of the earth. It must be He by Whom "the powers that be" are ordained; it must be the Incarnate Word by Whom "Kings reign and princes decree justice." If Christ is Lord of all, He is Lord of every part; and this big moral entity which we call the State is a most important part in that sum total of things which we call the Universe. I know of no sort of logic by which it can be affirmed that Jesus Christ is Sovereign Ruler over all persons and things, and yet has no kingly relationship to those distinctly accountable moral personalities, the nations. And I must look upon Him, not only as the Lord of my life, and the Head of my Church, but as the King of my country. Once the Universal Kingship of the Mediator is affirmed, there is no possible place to stop short of the conclusion that our American Republic has a King, that back of congresses and presidents and constitutions stands the Great Dear Person, with the sceptre of authority in the hands that were wounded, and with the crown of sovereignty resting on the brow that was marred by the crown of thorns.

Now, I am here to-night chiefly to raise this question, whether it is the duty of nations in general, and of this Christian nation in particular, to acknowledge the King? This is the inquiry which I hold to be of grave importance. Is it a reasonable thing that Christian citizens should seek to have their country declare itself for Jesus Christ? Ought a nation, as such, to be religious? Should it formally avow its faith, its allegiance to Him Who is the source of its authority and power? Is it fair or right that a nation in its constitutional and fundamental declarations should keep absolute silence as to the source of its authority and sovereignty?

I can think of the German Fatherland, in part or as a whole, refusing to acknowledge the reigning Hohenzollern, but that would very likely be called by a short and ugly name—disloyalty or treason. Yet the German Emperor can be thought of as having small right to reign over the Fatherland, or as having by his own actions practically forfeited his rights. But Jesus Christ is a King Whose right to reign cannot be questioned, and Whose claim is never weakened by any unfair action. He is a King "Who reigns in righteousness." What shall we call it, then, if this big personality, the Nation, fails to acknowledge its King?

And yet I find in the written constitution of the Republic, the instrument that is supposed to express what is most vital to the nation's life, no acknowledgment of any authority higher than that represented by the phrase, "We, the people." The Constitution of the United States is voiceless and dumb concerning any power in government higher than that of the people, unless it be in the "Anno Domini" with which the instrument is dated.

But some one will ask, Why should there be such formal recognition of Jesus Christ as the source of authority, and His Word as the moral law of the land?

First. There should be such recognition in order that the nation may get square with itself.

By that I mean to say that the nation ought to make its profession correspond with its life and history. We have but

little patience with the individual who acts in one way and talks in quite another. The formal avowals of the life ought to correspond with its realities.

But while this nation knows no God, so far as its constitutional declarations are concerned, it is, as a matter of fact, a Christian nation in its life and history.

He is blind who reads our history, even in the most casual way, and does not discover that this has, from the first, been a Christian nation. It was born in a solemn Christian compact. It was cradled under the Banner of the Cross. Its first lullaby was a psalm sung to the accompaniment of the ocean's roar and the shrill treble of the winds playing through the rigging of the Mayflower. It has grown and flourished under the aegis of the Christian Faith. The Colonial charters and constitutions and agreements breathed the spirit of that old Mayflower compact, "For the Glory of God and the advancement of Christian Faith." The Continental Congress started upon its memorable work with a solemn appeal to God and the reading of the thirty-fifth Psalm, and all the years of our history have been marked by the enactment of Christian laws, by the establishment of Christian institutions, by the recognition of the Christian religion in most of the State constitutions, by putting the Bible into the public schools, by Christian thanksgiving proclamations, by national days of prayer in times of stress and danger, by placing chaplains in the halls of Congress, in the army and navy, and in all public institutions, and by many legal decisions, culminating in that declaration of the United States Supreme Court: "This is a Christian nation." By this and a hundred other things it is proclaimed to all the world that in the great Republic of the West Christ and Christianity have been most vital and important elements in national development.

Now, the constitution of the country ought to express the elements that have been most vital in the nation's life and history. It ought to be true—true to the nation's character and history, so that one might look into the constitution and discover the most deep and essential factors in our national life.

But in this respect our constitution comes short. It is inadequate. It does not express the elements that have been most prominent and most important in the development of our national life. It fails to show that Christianity has been a factor in our history, and I hold that the nation ought to get square with itself and bring its constitutional declarations into line with its life.

You are familiar with the incident that is often related, in which the colonel of the regiment sharply ordered the color bearer: "Bring that flag back to the regiment!" only to receive an equally sharp reply: "Bring that regiment up to the flag!" But our situation is not exactly like that represented in the incident. In our case the regiment is ahead of the flag; the life of the nation is in advance of its profession. What we are asking is that the flag be brought up to the front of the regiment.

Second. There should be a national acknowledgment of Jesus Christ in order that we may have our moral system clearly defined and finally fixed.

We are in a somewhat chaotic condition in this country as to the standard of morals. A country ought to have some well-defined system of morals. But we have no formal constitutional declaration which says that ours is the Chris-

tion system. The secularists claim that the Christian system of morals is not necessarily the system in this land. And when you look at our constitutional law, do they not have as much ground for their claim as we have for ours? If one looking merely at the constitution should ask: "Why should the Christian Sabbath in this country be observed, rather than the Mohammedan Friday?" what have I to answer?

A country must have some system of morals. In this land it surely could not be the Confucian system. It could not be the Mohammedan system. What can it be in this country except the Christian system?

Because we have not defined our system, there has been constant confusion in our legislation and in our judicial decisions. The courts in one State will render decisions that seem to be based upon the Christian system of morals, while in another State, perhaps, they will render decisions in quite a contrary spirit. Here are some of our States where the courts have justified the use of the Bible in the public schools. In the State of Illinois very recently the Supreme Court has forbidden the reading of God's Word in the public schools. And so with regard to the liquor traffic, with regard to the divorce evil, and with regard to a great number of moral problems there has been wide diversity and great confusion, because we have not defined our moral standard.

For the nation to declare in favor of the Christian standard of morals would not be a violation of the American principle of toleration. There has been a good deal of outcry and confusion of thought touching the matter of toleration. It is quite impossible to form a government that will correspond exactly to the convictions and beliefs of all the citizens of that country. In this land there are people who do not believe in war, yet they are compelled to support an army and navy indirectly, nevertheless. There are people in this country who do not believe in capital punishment, yet if they commit capital crime the State will electrocute or hang them up by the neck until dead, without consulting their convictions about it. Many of us in this State of Pennsylvania did not believe in building a new State capitol—at least at a cost of $13,000,000—but the capitol is built and we are having to pay for it, just the same. It is quite impossible to frame a government that will not violate the convictions and beliefs of some of the citizens thereof.

But it is to be borne in mind that the State has rights of its own, and that these transcend the rights of any individual, or any collection of individuals, and it is the right of the State for itself to be religious, to acknowledge its relationship to God, and to the Mediatorial King; and toleration does not mean that the State give up its rights because there are some citizens who are not in sympathy with these rights.

There is the well known dictum of Daniel Webster: "The right to punish crime involves the duty of teaching morals." It becomes a necessity, therefore, for the State to have a well-defined system of morals, and thoroughly to instruct its citizenship in that system.

Third. There should be an acknowlelgment of Jesus Christ in order that national disaster may be averted.

It is not a safe thing for a man or for a country to disregard God. The Psalmist uttered no idle threat when he said:

"Fear His wrath and kiss the Son,
Lest ye perish from the way
When His wrath is but begun.
Blest are all that on Him stay."

What is the greatest peril to this country? Is it not godlessness? And the godlessness that imperils our national life begins with the nation itself, and godlessness inevitably spells out national disaster. We put strong emphasis in these days upon gentleness, and love, and sweetness, and light, but we are apt to forget that God's Word contains some very solemn warnings and sets up some very plain danger signals along the highway of the nations, hangs out red flashing lights from the rocks where political crafts have struck and gone down.

The great French publicist declared that monarchies live by honor and republics by virtue. It is true enough that republics live by virtue, and equally true that monarchies must live in the same way. It is righteousness that exalteth a nation, and the republic that refuses to lay the foundations of virtue in a national recognition of God is sowing the seeds of its own dissolution.

Mr. James Bryce, in his American Commonwealth, says:

"The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow."

Which practically amounts to saying that the more democratic a republic becomes, the more essential does religion become to its well-being. That nation is preparing for its own disaster which wholly disregards reverence and self-control. That nation is assuring its own stability which has laid the foundations of reverence in an acknowledgment of Jesus Christ.

And I am no alarmist when I say that proud and prosperous America needs to heed all this, needs to learn the lessons of the past. It is not an impossible thing for ruin and desolation to sweep over this fair realm. Lord Macaulay pictured a day of moral retrogression for his own country when some New Zealander would sit on the broken arches of London bridge to sketch the ruins of Saint Paul's. A day like that might come to America, when all the proudest monuments of our national achievement and power should crumble in ruins. That day will come if the nation persists in godlessness. We need full often to join in the prayer of Kipling's "Recessional":

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe:
Such boastings as the Gentiles use,
Or lesser breeds without the law;
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.

"For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding calls not Thee to guard;
For frantic boast and foolish word,
Thy mercy on Thy people, Lord."

Fourth. There should be national acknowledgment of Jesus Christ because He deserves it.

It was the Father's thought that in view of the great humiliation through which the Son had passed, He deserved to be highly exalted. Do we not instinctively feel that that is right? And shall this great moral personality, the nation, withhold from Him the meed of honor that is due?

He is infinitely worthy in His own mediatorial person and He has made Himself worthy by His wonderful services and sacrifices for the welfare of

men and nations. The proudest sovereigns, the greatest earth powers, will only honor themselves in bending low before the Christ. Shall I remind you of that beautiful incident connected with the coronation of young Queen Victoria? At some time during the coronation ceremonies, Handel's great oratorio, "The Messiah," was sung by a chorus of trained singers. When the Hallelujah Chorus swept up to its climax in that splendid burst of song, "King of kings, and Lord of lords," the young queen threw aside her instructions to remain seated and defied the etiquette of the court, and rising, she meekly bowed her crowned head in recognition of Him "Whose right it is to reign." We boast to-day of the greatness of our country, of our power and influence among the nations of the earth, and of the honor of our flag; but, tell me, would it detract from our national greatness if she were to bow humbly before Him who is "King of kings and Lord of lords"? Would not the nation be honoring herself, even as the young queen honored herself, in giving honor to Jesus Christ? It would certainly be pleasing to Him if America would lay down the crown of her sovereignty at His feet by formally declaring that He is the source of authority, and His Word the rule of national life. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

## The Moral Initiative.*

BY LYMAN EDWYN DAVIS, D.D., M.A.

Progressive achievement in the field of reform depends very largely upon the moral initiative; and yet the moral initiative as supplemented by moral strategy. The moral initiative is that individual prompting which leads men, each from the standpont of his own conviction, to grapple with the problems of the day without even so much as asking what other men may do. Moral strategy is that world-wide common sense which leads the moral reformer to enlist and welcome the alliance of all men who are agreed as touching the one thing he wishes immediately to do, without so much as asking what their opinions may be in other matters. The moral initiative always introduces the epoch of heroism; moral strategy guards the field of victory.

The moral initiative, however, is the first essential, because history itself is born of conflict. The greatest achievements in the service of humanity are not wrought by unresisted currents, flowing in easy, parallel channels; but rather by the floods of mountains, broken into a thousand wrestling streams, leaping over a thousand dividing crags, and yet merging in one at last to turn the wheels of civilization, and bearing ships into every sea for the welfare of humanity.

Such was my reflection as I entered the courts of old St. Giles in Edinburgh, and witnessed last year's great union meeting in honor of John Calvin. The General Assembly of the United Free Church and the General Assembly of the Established Church had met together; and the greatest significance of the gathering was not in its avowed purpose, but rather in the glorious fact that after generations of belligerent separation, the Protestant forces of Scotland were blended in one voice of union, singing the essentials of the faith. The spirit of

*Address at Annual Convention of the National Reform Association, 1910.

Scotland was there, baptized by the Spirit of God! Every symbol and memorial of the ancient sanctuary seemed to melt and flow into harmony with the great occasion; and even Robert Louis Stevenson, reposing in bronze against the old wall, assumed to my fancy an attitude of interest in the songs of the multitude, as if he were minded to join in the glad solemnity.

But no such day as that could ever have come in Edinburgh; the history of Scotland could never have ripened into great events but for the moral initiative of such men as John Knox. The military genius may win decisive battles; a Blenheim, a Waterloo or a Sedan, and thus give to nations temporary glory and dominion. But the real greatness and the vital perpetuity of a nation can spring only from the moral initiative of her independent citizens.

The moral initiative is the first essential in the betterment of a city. There lived in the city of Toledo an extraordinary man to whom providence and pedigree had given the very ordinary name of Jones. Because that man conducted his business on Christian principles, the people gave him the honorable sobriquet of "Golden-Rule Jones." And when it was seen that "Golden-Rule Jones" had made a brilliant success of his golden-rule business, Toledo decided to inaugurate a little golden-rule politics. Therefore it was that Mr. Jones was elected, re-elected, and yet again re-elected, mayor of his city.

But finally the life which had been a benediction to the town passed away; and they buried "Golden-Rule Jones." Immediately all the forces and all the allies of iniquity in that city ventured forth from their hiding--place, and gathered together at the gates of power; for they confidently expected to win the next election with little opposition. Toledo and the country at large seemed also to expect such a result. But a happy surprise was in store for the city and the nation; for when election day closed, it was discovered that the men who had followed Mayor Jones to victory had now developed that moral initiative which enabled them to act for themselves. In a word, they had not followed "Golden-Rule Jones" in any servile or dependent fashion. They had simply followed their own ideals, the moment they found a leader who was at once brave enough and big enough to represent the moral initiative of a great city. And what of Savonarola in Florence? What of Daniel in Babylon? Aye, there was a man with a moral initiative required in a great city! He purposed in his heart, and, acting upon that purpose, he made the moral conquest of his city. Having conquered Babylon, what cared he for the lions' den? God indeed stopped the mouths of the lions, but Daniel's own moral energy was the human groundwork of the miracle. Every city has its lions' den; a thousand hulking beasts of prey! But if the moral giants of the town will but exercise the moral initiative and lead the latent public sentiment which is always ready to assert itself, it will be discovered not only that the lovers of righteousness are more than the servants of iniquity, but that the very heavens are enlisted in the cause of humanity as it cries upward out of the abyss of the great city.

In the battle for the home, the moral initiative is supremely important. I saw a home in London, a real home, with only a single room! Not one room

out on the hills, with the trees for sentinels, and all the world for a garden and all the heavens for a canopy; but one room pocketed with a hundred other rooms, and smothered by the congested iniquities of darkest London! And yet that one room, by the moral initiative of a cultured Christian mother, was transfigured into a model home, while all around it weltered that wilderness of life which knew not the meaning of home. Let the conquering patriot have his battle-monument. Let the conquering genius of literature have his niche in the hall of fame. But honor's highest tribute, here and now, forever and everywhere, to that wife and mother who can take the sordid clay of the meanest opportunity and fashion it into a worthy setting for the crown-jewels of the home!

A word should be added in behalf of moral strategy. The moral initiative itself is of course the best of moral strategy, in a primal sense; for the most strategic thing to do in the kingdom of righteousness, whether in the interest of the home, the city or the nation, is simply to promulgate every needed reform, entirely heedless of personal consequences, and without the slightest reference to what other men may do for the public welfare. But there is another phase of moral strategy, which is important to final success, and which I have defined as being that world-wide common sense which leads men to seek, in any given moral enterprise, the alliance of all men who are agreed as touching that one thing, whatever may be their diverse opinions on other subjects. If the house is on fire, and there is no organized fire department, you welcome aid from everybody who wants to put the fire out. If a schoolhouse is to be built, you enlist everybody who desires a schoolhouse. The same logic carries, with double force in the field of social and civic reform. If there is anything that ought to be done in any community or commonwealth, then it follows without question that everybody in that community or commonwealth ought to help do it! Therefore, when any given cause of humanity becomes distinct to your own conscience, then carry your flag in every procession, nail your plank in every platform, breathe your cause into every creed!

Perhaps the greatest master of moral strategy was Abraham Lincoln. The greatest humanitarian since Alfred the Great, Lincoln heard, with sympathetic hearkening, every world-cry of human need; and he hated human slavery with a hatred which was only softened by divine charity. But while John Brown possessed the moral initiative without any conception of moral strategy, Abraham Lincoln, while not wanting in the moral initiative possessed also that world-wide common sense, that vision of the universal, which I have named moral strategy. And, therefore, sure of one note to which the millions would march to patriotic war, he lifted up that one national cry: "The preservation of the Union!" But did not slavery go down all the more surely and all the more quickly? And did not his lofty prescience foresee the glorious result? This largeness of vision, this moral strategy projected into the arena of nations, while it immortalized his achievements has also immortalized his name.

"You could not bury him, although you slid
Upon his clay the Cheops pyramid,
Or heaped it with the Rocky-mountain chain!"

The work of the National Reform Association invites the same largeness of moral vision. The problems affecting the home, the city and the state are not fragmentary questions, nor mere shadows of the passing day. They do not suggest muffled drums nor banners hid in the dark. They are the greatest questions of the age. They are the universals of manhood, civilization and humanity. They appeal to the loftiest heroism of the race, and offer the sure and living reward of a grateful posterity.

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## The Individual and Society.

BY PROFESSOR CHARLES F. WISHART.

I have sometimes thought that we would have the key to unlock most of life's mysteries, if we were only able to strike the proper balance between the social mass and the individual unit. We would understand God if we could grasp the fact that He is both social and unitary, both three and one, in eternally perfect balance. We could understand man if we could only get the individual properly related to the social whole. We could understand sin if we could realize the mysterious solidarity of the human race in its moral responsibility and fall, and at the same time keep clear and definite the personal relation of every man to the law to which every soul must make answer for itself. We could understand Jesus as we caught the marvelous way in which He summed up in that "shattering personality" both the race and the individual. We only get the true view of the coming of that Kingdom of His, as we realize that Jesus when He came to this world saw two things—a kingdom and a man; that He left to His Church two great sacraments, the individual sacrament of baptism, and the social sacrament of communion; that He gave to His witnesses a two-fold gospel, the gospel of the new man in Christ, and the gospel of the new social order, the new heavens and earth wherein dwells righteousness; and when He drew back the veil for a little vision of the great beyond He showed us an individual place for each soul and a city as well, a new race in all the glorious progress of social activity.

I cannot but believe that many of the mistakes and failures of good men and good movements arise out of a failure to observe this poise between the unit and the mass. During the middle ages the Church swung to individualism, lost her social message, lost along with it her virility and her vision, and degenerated into what our distinguished faunal naturalist and regulator-at-large has somewhere called "cloistered aloofness." In modern times the radical social reformer would swing the pendulum the other way. He is so intent about man in the abstract that he would have us forget men in the concrete. He would have us leave the individual word of God to serve only the tables of the new social order. And just so surely as the Church failed on the one side, she will fail on the other if the time ever comes when she emphasizes the social gospel at the expense of the individual gospel. Her triumph must come through keeping both phases of her message in a perfect balance, each fitted to each "like perfect music unto perfect words."

The same tendencies and the same dangers lie along the track of the great movement to redeem the human race from the curse of strong drink. The definite beginning of temperance agitation ran along the line of individual

total abstinence. Of course there was before that a "twilight zone" of nebulous and hazy thinking when temperance meant only the moderate use of poison and a temperance man was one who did not imbibe more than he could conveniently hold, and the definition elastically varied with the individual capacity. In those good old times the really temperate man was like the muddled individual whom Henry Ward Beecher once encountered while diligently striving to walk on both sides of a Brooklyn street, simultaneously, and who remarked to Mr. Beecher by way of apology that he was at least "keeping up a good average."

But when the first dry land definitely emerged from this weltering moral chaos it was simply individual total abstinence. The great Washingtonian movement rang out one clear message, "Touch not, taste not, handle not," and the message was rung in the ears of the individual man and his ears alone. But as time went on the movement naturally and rightly broadened from the individual to the social. Men saw how many there are whose wills are smothered by the power of environment. They realized that the problem was a mass problem as well as an unitary one. They looked on the saloon as a social problem, backed by law, appealing to social instinct, tempting men who would not do evil alone but who are weak enough to go with a multitude to do evil.

## Child Labor

BY THE REV. J. M. FOSTER,
Boston, Mass.

A hearing was given before the Committee on Legal Affairs in the Massachusetts State House on Friday morning, February 25, 1910, on behalf of Senate Bill No. 201, to prohibit children under fourteen years of age from attending certain amusements after sunset and during school hours. The object of the measure was to prevent theatre managers employing these children on the stage. The actors were there in force to oppose the bill. Ex-President Eliot, of Harvard University, Bishop Lawrence and others appeared in its defence. It was alleged that this is an issue not only in this commonwealth, but throughout the whole country. Burke once said in the English Parliament: "Except you preserve the rights of the humblest serf that walks your shores, you cannot guard the rights of England's proudest peer." And so, unless the children are held back from the stage, you cannot keep them out of the coal mines, and shops, and factories, and stores.

A National Child Labor Committee was raised and incorporated in April 1904. Its objects are: "To promote the welfare of society with respect to the employment of children in gainful occupations; to investigate and report the facts concerning child labor; to raise the standard of public opinion and parental responsibility with respect to the employment of children; to assist in protecting children by suitable legislation against premature or otherwise injurious employment, and thus to aid in securing for them an opportunity for elementary education and physical development sufficient for the demand of citizenship and the requirements of industrial efficiency; to aid in promoting the enforcement of laws relating to child labor; to coördinate, unify and supplement the work of State and local child labor committees, and encourage the formation of such committees where they do not exist."

The sixth annual conference was held in Sleeper Hall, Boston, in January last. It lasted for three days. Delegates from many States west, south and north, were present. The State commissioner of South Carolina stated that his State had reached the age limit of fourteen and was working for 16 as the legal age to be employed. The commissioner of education of New Hampshire stated that ninety-six per cent of the children of a school age in his State were in school, and that spoke for itself.

The best statement as to "Conserving Childhood" was that by Andrew S. Draper, LL.B., LL.D., commissioner of education of New York State. It is not enough, he affirmed, to merely open an equal chance for all. But all must be fitted in the best possible degree to improve the equal chance. Hear him, as he addressed the fifth conference in Chicago, a year ago: "It is my mission to this conference to say that all American children must be given the implements with which to make their way in our busy civilization before it can be said that our political system is sufficiently efficient or that equality of chance is held out to every one. Fifty years ago we were discussing just such a question as this, and the great Lincoln, right here in this city of Chicago and State of Illinois, was piercing the fallacy that political freedom covered the right to do wrong. Senator Douglas, a very great man, was saying that the territories should have free constitutions and be left to vote slavery up or down according to their inclinations; but the greatest of all Illinoisans and the greatest of all Americans answered: 'No, that is but temporizing with an inherent wrong.' 'It would be logical,' he said, 'if slavery were ever right, but for one man to claim the right to eat his bread by the sweat of another man's brow, save as the result of free contract or pursuant to bad laws already duly enacted was essentially immoral. Slavery might be tolerated where it was established by law, because even that might be better than a fratricidal war which might sever the union of the States and present an insuperable obstacle to a further democratic advance; but freedom was to be voted up and slavery must be voted down by the common action of a free nation, when it came to territory that was already free.' The people saw the point, and used the man to carry the great principle to a consummation which saved the nation.

"Slavery to ignorance is no less slavery than the slavery of a serf to an over-lord. It is the inherent right of the American child to be or to become free from both. The possession of at least the elementary powers to read and write, by which he may gain knowledge and make the most of himself, is an essential part of his freedom. Such a possession by all the people of a free country is the country's most valuable property. It is the property of all. Everyone under a free constitution has just as much of a property interest in the literacy and the efficiency of every other as he has in the performance of any other legal or moral compact. No one can waive it for himself, through his youth or his ignorance, because of the mutuality of all the obligations of the universal compact. He cannot lose it by misfortune for which he is not responsible. If he is incapable of asserting the right for himself, the legal organization set to enforce the terms of the compact is bound to enforce it for him. The right of everyone to read and

write is not to be voted up or down, as a city, a county, a district or a parent may please to vote."

Another maintained that the schools were not discharging this function properly unless they gave such moral and religious training as fitted the boys and girls for becoming upright citizens. Another affirmed that the schools must fit the promoters of corporations and the exploiters of trusts and syndicates to conduct these enterprises in such a way as to give their armies of employes that which is just and equal. And you cannot reach that end without having moral and religious principles instilled into their minds while in school. The characterization of the judge is fundamental: "He feared not God, neither regarded man."

A lady delegate from New Orleans, who is engaged in looking after girls who have gone astray, said: "The theatre is the doorway to hell for many of our girls. All that is necessary is a good form and an athletic body. They receive from $15 to $18 a week. The greater part is spent in dress. In four or five years they are discharged and a new set of girls installed in their place, and then they come to me. I tell them they must begin anew at five dollars a week in a department store and work up. At this they toss their heads and say, 'After getting eighteen dollars do you think we will take five dollars? We will go back to the theatre, take second place and get more than you offer.' And so they are lost. A life of shame soon takes them into its awful vortex. We need a law forbidding the employment of young girls by theatres. I came here from my city to plead for such a national law. We should memorialize Congress on the subject."

Such a conference reveals the fact that, while they see the symptoms of the national disease, the National Reform Association alone proposes the true remedy.

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# Correspondence.

### The Women's Foreign Missionary Jubilee.

The whole country was stirred last year by the Laymen's Missionary Movement, and its wonderful series of conventions in seventy-five cities of the United States. This movement had for its object simply the extension of missionary interest among the laymen of the churches.

There is in progress at the present time a campaign which has, in some respects, an even deeper interest for thoughtful minds. This is the transcontinental series of conventions in which Christian women of all denominations are celebrating the fiftieth anniversary of the organization of the first Women's Union Missionary Society. These conventions began on the Pacific coast in the month of October, and have moved eastward to the Mississippi river. Since the holidays they have been resumed at Louisville, Kentucky, reaching the cities of the Middle West and passing eastward. Philadelphia will have great meetings from the 11th to the 14th of February.

The design of this jubilee is not merely to extend missionary interest among women, but to commemorate the inauguration of woman's work in Chris-

tian lands for her sisters who have never felt the uplifting influence of the gospel of Christ. This design connects the jubilee with the whole marvelous movement among women which has marked the last one hundred years.

It is difficult for any mind accustomed to the free and capable activities of women in Christian lands to-day to understand the disabilities which hampered women at the beginning of the nineteenth century. There were almost no educated women capable of leading other women in any organized activity. There was little general intelligence among women supplying motive and guidance in coöperative work. And the fetters of custom and public opinion forbade women to enter any of the fields in which now they find opportunity for such varied and useful service.

Through all these confining and hindering barriers the influence of the missionary revival at the beginning of the nineteenth century reached the hearts of Christian women everywhere. When Carey and Judson and others went out into the darkness of heathenism bearing the light of life, women at home began to gather in clusters to pray for them and to give money to support them in their work. Then followed the opening of doors for woman's education, the anti-slavery movement, the Woman's Right's agitation, the Civil War and woman's work for the soldiers, and later the woman's temperance crusade and the splendid leadership of Frances E. Willard marshaling women of many lands for the uplifting of womanhood and the protection of the home.

Like the two hands of a clock coming together at the hour of twelve the movement for woman's larger sphere in the home lands and the call for woman's service in foreign lands were timed of God to coincide with each other.

The first foreign missionaries, being men, were unable to reach women in their seclusion, and they saw clearly that they could never lift the men of the heathen races into Christianity unless they could also reach the women and the children. Their own wives, burdened with family and household duties, could not enter this field. So they came to the women of England and America, already providentially fitted for such work, and asked for unmarried women who would dedicate themselves to the uplifting of the womanhood and childhood of the non-Christian world. The response was immediate. And Christian women have gone in steadily increasing numbers as teachers, as physicians, as nurses, and have been a powerful factor in all the successes which have been gained on foreign fields. The first Woman's Union Foreign Missionary Society was organized in 1861. Since that time all the larger religious bodies have formed women's boards which control their own funds, send out their own missionaries and have proved themselves the most powerful single reinforcement the missionary cause has received in all its history. No more significant epoch could have been chosen for commemoration than the rise of woman's organized work for foreign missions. It connects woman's world as it is to-day with the woman's world of fifty or one hundred years ago; and it connects woman's work for woman to-day with all the "unimagined glories" of the days which are yet to be.

MRS. M. E. STEVENSON, Philadelphia.

## Letter from the Governor of Mississippi.

[Some little while previous to the World's Christian Citizenship Conference in Philadelphia a letter was sent the Governors of the various States in the Union asking them each for an expression of their views on the Christion principles of civil government in their application to practical politics and the matter of State government generally. Among the replies received we give that of the Governor of the State of Mississippi, written under date of November 14, and which we are sure our patrons will be glad to read.—Ed.]

Your letter asking me for an expression on the subject of Christian citizenship in its relation to practical politics and State government was received.

The Christian element of our citizenship is unusually large and our foreign element exceedingly small. Two of our religious denominations, the Baptist and the Methodist, have a church membership, in good standing, about 100,000 in excess number of the legal voters of this State. They, with their fellow-believers, unquestionably have the power of political control of every moral issue; and, consequently, are directly responsible for existing conditions; for, by organized effort, they could sustain and effectuate all that is good, and remove all that is evil in our laws, and in their administration. Clear presentation and honest practical application of Christian principles are just as obligatory in our business and political life as in our Christian life. To confine such principles to church service and to forget them in our work, or voting, is rankest hypocrisy, making a mere mockery of Christianity. By our actions in business and in politics, both our Christianity and ourselves are to be judged. A tree is known by its fruits.

The Laws of Mississippi, as of most States, class and penalize, as crimes, Sabbath desecration, blasphemy and nearly all of those acts strongly condemned by the Christian or the moral Code. No one can hold office who does not believe in the Supreme Ruler of the Universe and who does not call upon God to witness his obligation to obey and uphold the laws of the land and to discharge all the duties of the office into which he is about to enter.

The criminal and vicious elements of society are always organized and at work, in the effort to select officers who will least interfere with their criminal practices; and to their active support and the division, or indifference, of Christian people is to be attributed the election of men who violate law, or sympathize with such violation. No Christian man can justify himself before God, or his fellowmen, unless he votes as he prays, and is as active in effectuating Christian principles in business and political life as are the forces of evil in the prosecution of their vicious political designs. If the same earnestness and work are displayed constantly by each of the contending forces, the virtuous element need fear nothing from the vicious element of society. To arouse good people to a proper sense of their discharge of political duty to make practical application of Christian principles, is a work worthy of all praise.

With best wishes for the success of your gathering and of the principles it seeks to promote, I remain,

Very sincerely,

E. F. NOEL.

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*The Editors Christian Statesman:* Under the title, Secularism Run Mad, the *Review of Reviews* of November, 1910, edited by Mr. W. T. Stead, has a quotation from your journal and comment as follows:

"There is only one book in English literature which for three hundred years has exercised upon the English-speaking world a constant, although ever varying influence. It has more or less influenced the diction of the race, has moulded and elevated its style, and has so penetrated its literature that no one who is not familiar with its pages can understand the allusions which abound in all the writings in prose or verse of English-speaking men. That book is the authorized version of the Bible. But according to the CHRISTIAN STATESMAN 'the decision of the Supreme Court of Illinois, that the use of the Bible is illegal in the public schools of that State has been followed up by an amazing decision by the Superintendent of Public Education that the Bible cannot be allowed in the school libraries.'

"'It would be interesting,' continues the *Review of Reviews*, 'to get a portrait of that Superintendent of Public Education, or still better a cast of his skull. There have been many researchers at work in the far East looking for the remains of the Pithecanthropos—a creature not yet quite human—the missing link. It would almost seem that the seekers should have turned their steps to the West. Prof. Huxley's comment upon this superintendent would have been interesting to hear. The yearly issue of Bibles is now said to be 15,000,000. Last century 500,000,000 copies were put in circulation. No other book has any such vogue. But the school children of Illinois are not even to be allowed to have it on their library shelves'"

As this comment occurs in the editorial notes, I believe Mr. Stead himself, a journalist of international reputation, is the writer.

Belfast, November 30th, 1910. J. L.

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# Selections.

## Women Who Should Compose Committees.

The following suggestions are as applicable to men as to women. Young People's Societies may profit by them:

1. The woman who is willing to lead, not the woman who has to be carried.

2. The woman who is willing to work, not the woman who complains of it.

3. The woman who forgets her own individuality in her enthusiasm for the work, not the woman who is constantly sounding the personal note.

4. The woman who has the courage to assume responsibility, and brave criticism, not the woman who is fearful because of possible failure and wilts under adverse opinion.

5. The woman who thinks it her duty to have opinions and offer suggestions in the discussion of ways and means, not the woman who is silent and non-committal, but afterward critically wonders why wiser measures were not adopted.

6. The woman who, when she makes a mistake, frankly acknowledges it and undismayed sets about remedying it, knowing that she who never makes a mistake seldom makes anything else.

7. The woman who gives earnest thought to the business in hand, not the woman who enters the committee room late, and the moment the meeting adjourns claims the attention of the ladies on some matter foreign to the subject under consideration.

8. The woman who understands that associated work will not succeed if conducted in just the way individual effort is, and therefore pays due heed to parliamentary law and practice and has regard to parliamentary courtesy in her intercourse with her associates.

9. The woman who is steadfast and

can be relied upon when difficulties arise, not the woman who gladly avails herself of some excuse for being absent when knotty problems must be solved.

10. The woman who is an inspiration to the discouraged, not the woman who is timid and yields to the councils of the faithless.

11. Not the woman who considers the cause honored by her identification with it, but the one who believes it is God's work, and that she is happy in being counted worthy to engage in it.

12. Not the woman who is indifferent or obtuse, but the one who clearly discerns the spiritual purposes in the work, and who undertakes it in a spiritual frame of mind.—*The Messenger.*

## The Hotel Bible.

A small party of friends gathered about a cozy tea-table were discussing the propriety of the Bible Society placing copies of the Holy Scriptures in railroad cars, steamers, hotels and other places of public resort.

One or two of this party raised the objection to the practice that in such public places the Bible often received rude and careless treatment at the hands of irreverent and irreligious persons.

After all the rest had expressed an opinion, a woman, the sweet graces of whose Christian character gave her a wide-reaching influence in the village, related this touching incident of personal experience:

It seems that two or three years after her conversion and union with the church, troubles came upon her and her family. Instead of bearing her trials with patience and submission, she lost faith in the goodness of God, in his ever-watchful care, doubted the genuineness of her conversion, ceased to pray, to read her Bible, or to even think of seeking divine guidance.

While in this pitiable state, circumstances made it imperative for her to visit the city of New York on a very painful matter of business. She was of a retiring disposition, unused to traveling, and had never been in a large city.

While on her journey, in the cars, a slight act of courtesy led her to make the acquaintance of a gentleman and his wife, who took her under their protection, and after their arrival in the city, went out of their way to leave her at the entrance of a respectable hotel.

She ascended the stairs oppressed with an almost overwhelming sense of loneliness mingled with the consciousness of an utter inability to perform the errand she had in hand. On being ushered into the capacious and elegantly-furnished parlors, she walked mechanically to a center-table, and opening the single Book which lay on the marble top, her eye fell upon these words: "I will never leave thee nor forsake thee."

An emotion of tenderness born of her old-time love of God and trust in his promises suddenly stole into her heart. Still bending over the precious Book, the gathering tears beginning to dim her eyes, she read on: "Jesus Christ, the same yesterday, to-day and forever." The comfort which these passages of Scripture brought to her it was impossible to describe. The black clouds of unbelief and doubt sullenly, but quickly, rolled away. The glorious sunlight of divine love and protection shone in upon her soul, and the

bow of promise seemed to span the arch through which she looked toward the beneficent days that were near at hand. She was no longer alone; and this assurance came to her heart like a balm and a blessing. Her perturbed and distracted mind was at rest now; the bygone joy, peace and trust sat again upon the throne of her heart and held more potent, loving sway than ever. "Jesus Christ, the same yesterday, to-day and forever!" she kept saying to herself, over and over.

Quieted and perfectly self-poised now, she gave her orders with the assurance of an experienced traveler. She ate a hearty supper, went to her room, and in time to her bed, with as great a sense of security as if she had been in her own house. She slept peacefully, and awoke at her usual time in the morning, thoroughly refreshed.

Unexpected facilities for transacting her trying business opened up on all sides. She was uniformly treated with respect. Her questions were promptly answered. She was marvelously aided in her quest, and her mission proved successful.

Had it not been for that copy of the Bible found so opportunely in her pathway, she was sure she would have taken the next return train home without being able to make an effort even toward the accomplishment of her mission. The Bible in the hotel was in the right place.—*American Messenger.*

# The National Reform Movement.

ITEMS OF NEWS.

[Most of these items were crowded out of the January issue which accounts for their reference to events which occurred so long ago.]

SECRETARY DELONG reports thirty-five lectures and sermons delivered within the past five weeks, in Ashley, Ind., in Dimorckle, Portersville, Holt and Bath, all in Michigan. These addresses were given in the Methodist, Baptist, Presbyterian and Christian churches and in High Schools. The total receipts for this time amounted to $158 cash in addition to eight substantial pledges for support.

THE Rev. John Alford, D.D., now in Florida, wrote us thus, immediately upon hearing of the death of the late Dr. S. F. Scovel: "The first thought that came to my mind was this, 'A prince and a great man hath fallen in in Israel.' Dr. Scovel was a prince among men and he was truly a great man."

AS AN evidence of the interest being taken in moral training in our public schools the Michigan State Teachers' Association has appointed a commission of eight prominent educators to study the question of moral and ethical training with a view to recommending a definite course of instruction in this department for both the Elementary and High schools of the State.

A PASTOR in Hutchinson, Kans., writes as follows under date of December 6: "I am delighted with the CHRISTIAN STATESMAN for this month. It contains some real heart-stirring things. I am always glad to see it as there is always something in it that does me good. I want the full report of the Conference in Philadelphia and also the bibliography, and I enclose check to cover expense of both. I am pleased with the plan of work you have before you. God help you to carry it out."

THE chairman of a special committee of the synod of the Presbyterian Church in Oregon has applied to the National Reform Association for aid in the carrying out of the work for which the committee was appointed. We give below the resolution adopted by the

synod at its late meeting: "That this synod place itself on record as being opposed to any church control or interference, directly in the regulation of public school matters, believing in the necessary separation of Church and State; but in view of the necessity of moral teaching in the public school, resolved, that a special committee of three be appointed, who will secure the coöperation of other religious bodies in outlining a program of action, and that said committee be authorized to speak and act in the name of the Presbyterian Church of this State with reference to the whole subject of moral instruction in the public schools."

A NEW trial has been granted in the Convent case in Indianapolis, mention of which was made in a former issue of the STATESMAN. Our readers will probably recall that this was a case similar to the one which occasioned the writing of the booklet by Secretary DeLong, "Roman Catholic Monastic Institutions in the Twentieth Century." In each case the jury rendered a verdict against the Convent and in favor of the inmates who sued the Convent authorities, after their release, for unlawful detention in the Convent.

AN interesting National Reform convention was held in the Presbyterian Church at Rocky Ford, Colo., November 21st and 22nd. This was arranged for by our local secretary, the Rev. E. A. Crooks, La Junta, Colo., who discussed at the convention the theme, "The Proper Expansion of Our National Christianity." Other speakers and their themes were: "The Civil Oath," by Judge F. M. Miller, of La Junta; "Christianity in the Public School," by Professor John I. Cochran, of Rocky Ford; "Marriage and Divorce," by the Rev. J. B. Stewart, of Colorado Springs; "The True Conception of the State, Is It Christian or Secular," by the Rev. F. O. Seamans, of Las Animas; "The Preacher in Politics," by the Rev. Dr. Buxton, of Pueblo. The questions of the Sabbath, temperance and political righteousness were also the subject of a conference presided over by the Rev. Dr. W. L. Weaver, of Rocky Ford, at the second of the four sessions of the convention.

AS THE result of the National Reform Convention held at Rocky Ford, Colo., November 21 and 22, one of the speakers, the Rev. George B. Stewart, pastor of the Christian Church, Colorado Springs, took up the matter in the Ministerial Association of his home town of holding a National Reform convention in Colorado Springs. A committee was appointed by the Ministerial Association to arrange for such a convention in the near future.

MR. L. H. SEVERANCE, of Cleveland, Ohio, in making a contribution of $100 for the promotion of the World's Christian Citizenship Conference, wrote as follows to the late Dr. S. F. Scovel: "As these are the days in which reforms of all kinds seem to be in the atmosphere, it appears fitting that the National Reform Association should take a hand in shaping the affairs of the country and in moulding the present and coming generations to a more temperate and reasonable consideration of a great country's interests. Just how far your Association is able to go in these things I do not know, but I have no doubt that great good is being accomplished. The important subjects which you mention are 'Sabbath rest' and the 'Bible in the public schools.' These are most important, and if you could bring about a reform in these two things it would be well worth all your Association's efforts."

THE general superintendent of the National Reform Association hereby acknowledges receipt of $20 from Pittsburgh and $100 from New York City contributed toward the expenses of the World's Christian Citizenship Conference. Each of these contributions was made in the month of November with no indication whatever as to the sources whence they came, other than that the former was enclosed in a National Reform Association envelope and mailed in Pittsburgh, while the latter was enclosed in a similar envelope and mailed in New York City. The donors have our thanks.

AT the annual Lawrence County National Reform Convention, held in Ellwood City, December 15 and 16, six delegates were appointed to the World's Christian Citizenship Conference to be held in 1912, three ministers, two attorneys and one banker. This county organization was the first to appoint delegates to the

World's Christian Citizenship Conference in Philadelphia and has also made the first appointment to the 1912 Conference.

AN hour and more was occupied by the General Superintendent and National Field Secretary at the Lawrence County, Pa., National Reform Convention on the theme "Echoes from the World's Christian Citizenship Conference." The General Superintendent also discussed at this convention the subject, "The Bible for Our National Government and Our Public Schools," and the National Field Secretary, "America for Christ" and "Christ's Call to Men."

"A Challenge to Christian Manhood" was the theme discussed before the New Kensington, Pa., Y. M. C. A. the afternoon of Sabbath, December 18th, by the General Superintendent of the National Reform Association.

SUBSCRIBERS to the CHRISTIAN STATESMAN are requested to examine carefully the tabs appearing on this issue. Prompt renewals of subscriptions are earnestly requested, especially the payment of all arrearages. The CHRISTIAN STATESMAN promises for the coming year to be more interesting than during any year in its past history. The rapid development of the work insures this. Besides, some of the ablest addresses delivered at the recent World's Christian Citizenship Conference will appear from time to time in its columns.

OHIO is to have a State Constitutional Convention in 1912, possibly the last three months of 1911. This will furnish a special opportunity for the friends of Christian civil government to labor to secure constitutional recognition of the principles underlying such government.

A CAREFUL investigation of the status of the Bible in the school case in Illinois has been made by our National Field Secretary, Rev. J. S. McGaw. New complications have arisen in the case which will make it necessary for the Association to change somewhat its course of action, but the work is going forward. To be successful it must be done under the advice of the best legal talent obtainable. For the present a public campaign through the State is not considered the best procedure.

ON January 10th our National Field Secretary, Rev. J. S. McGaw, addressed the Q division of the Christian Endeavor Union of Illinois in a rally held at La Grange on "The Bible in the Public School." His message was received with enthusiasm and a committee appointed to draft resolutions and petitions to be forwarded to the members of the Supreme Court of Illinois. On January 11th he delivered an address on the same subject in the Reformed Presbyterian church, Chicago.

THE third week of January our National Field Secretary delivered two lectures, two sermons and four addresses, under the auspices of Parsons College, at Fairfield, Ia. Here he found and made friends for the cause.

AS WE go to press preparations are under way for an important Christian Citizenship Convention to be held in Harrisburg, capitol of Pennsylvania, beginning the evening of January 27th and continuing throughout the following day and evening. This convention is called by the National and Pennsylvania State National Reform Associations in coöperation with other organizations such as the Pennsylvania Lord's Day Alliance, the Pennsylvania W. C. T. U., the Inter-Church Temperance Federation and other church temperance organizations. At this convention it is proposed to have carefully prepared reports on special subjects to come before the Legislature now in session and also to have able speakers to deliver an address on each of the subjects to be legislated upon, as well as on the Christian principles underlying them. Provision will also be made for general discussion. The friends of the cause of civil government in Pennsylvania are urged to attend this meeting. For further information concerning it see outside page cover of this issue.

THE issuing of the volume containing the proceedings of the World's Christian Citizenship Conference in Philadelphia has been unavoidably delayed by the inability to secure until a very late date a few of the manuscripts of the more important addresses delivered at the conference. The volume is now near completion and will reach the subscribers soon after they receive this issue of the